



*Campus pastor Arne Kvaalen and his family
spend the summer in a trailer (see inside cover)*

this issue—

SKID ROW:

The Church's Back Yard

Lutheran Herald

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Trailer- Traveling Theologian

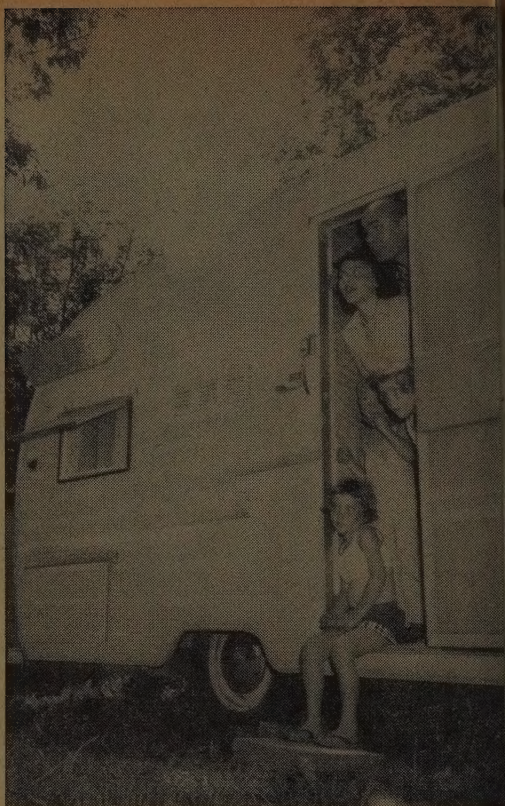
Many a pastor has faced a busy summer of camps, conferences, retreats and special missions and wondered how he could be fair to his family and attend all these meetings.

The Rev. Arne Kvaalen, Lutheran campus pastor at Fargo, North Dakota has found a solution, in the 16-foot trailer in which he and his family are living this summer.

The decision to buy a trailer came for the Kvaalens after three summers of looking for solutions to keeping the family together while he covered various Bible camps, institutes, conferences and workshops, etc. The family includes the three children pictured on this page and the front cover, twin 5½-year-old daughters Kristin and Virginia and 3½-year-old son, Eric.

Previously Pastor Kvaalen and his wife, Ruth, had tried other solutions. One year they went on the summer circuit together and hired a full-time baby sitter for their home in Fargo. Another year they deposited the children with grandparents in Montana. One year Ruth stayed home alone all summer.

This year the Kvaalens have "trailed" to a Bible camp at Lake Metigoshi in Northern N. Dakota, camped out in his folks' back yard in Montana for five days; traveled to the St. Olaf College Theological conference in Northfield, Minn., and made several side trips. They are presently attending the National Lutheran Council's division of college and university work's staff conference in Boulder, Colo. and will



wind up the summer at the LSAA Ashram at I Park, Colo.

The Kvaalens have found that the children r go for trailer life—consider it a full-time play ho Ruth cuts her housecleaning time down to 15-min daily and enjoys the spirit of family trailering. enjoys the "togetherness" afforded the family in new mode of living.

Photos were taken by Chuck Gibeaut of the Olaf College News Bureau.

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Editor: O. G. MA
Associate Editor: WILLIAM H. G
Managing Editor: CARMEN MITC
Assistant Editor: MELVA R

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SKID ROW:

ne Church's ack Yard

By Wilfred Bockelman



Photos by Gerald Giving

When you're expecting special company you trim the lawn and clean the house. Those things you don't expect company to see you put into the attic or the basement or perhaps the back yard.

That's the way it is frequently with the church, too, in the opinion of Thor Haugen, superintendent of the Gateway Gospel Mission in Minneapolis.

"When we want to show off American church life," Haugen says, "we take people to our nice, modern churches with education buildings in the suburbs, but very seldom do we show them what's happening on skid row. That's the church's back yard."

Haugen knows quite intimately what goes on in that back yard. For the last five years he has conducted a ministry on Minneapolis' skid row.

That's where the people live who have hit the bottom. "Hitting the skids" was originally a lumber camp expression. Logs were rolled to the edge of a cliff so they would slide down the watery trough into the river. Once the logs hit the skids, there was no stopping until they reached the bottom. That's the way it is

with many people on skid row. They have hit the bottom. They haven't always been there. Some of them were at one time successful doctors, lawyers, architects, business executives—even ministers. Alcohol caused them to hit the skids, and skid row is where they landed.

Virtually every American city with a population of 25,000 or more has some kind of skid row. They differ only in degree of degradation. The usual characteristics are liquor stores, gambling dens, houses of ill fame, pawnshops, cheap restaurants, and cheap "hotels"—we call them flophouses. The buildings are usually old and weather-beaten.

Some who call skid row home by choice are men who are trying to get lost to society, their family, and possibly the law. No one seems to care who they are, where they came from, or what they have done. Skid row will harbor anyone with no questions asked.

Those forced to call it home are possibly old-age pensioners or those who are drawing a small social security benefit or a war disability compensation and



Residents of skid row begin to arrive for the mission's evening service.

together they subscribed \$1,200 for the purpose. When five years later it was discovered that about 75 per cent of the men who came to the mission were of Lutheran background, most of the board members were Lutheran, the organization was incorporated as a Lutheran mission. In 1954 the superintendent has been Thor Haugen, a layman from the Evangelical Lutheran Church. The mission operates on an annual budget of slightly more than \$15,000. The money comes from interested individuals, groups, and a few organizations. In addition, the mission operates the Columbia Hotel on the second floor of its building where men can stay for 50 cents a night for a month.

The history of most rescue missions is similar. They were not organized by the church as such, nor usually by clergymen, but by laymen who saw a need for this type of service.

The American Lutheran Church has been aware that it is not reaching these down-and-outers. At its 1954 convention the Church stated: "In our candid opinion that evangelism among the socially impaired is not being done, at least not to the extent that it is being carried on in other areas. We do not have any special mission work. We have nothing comparable to the *Mitternacht Mission* in Germany. (This is a program of going out on the streets at midnight, picking up the prostitutes, and trying to rehabilitate them.) The socially impaired must be either in a hospital, incarcerated in an institution, or abandoned by one or both parents before they are ministered to by our American Lutheran Church."

Following this admission the Church adopted a resolution on the Board for Christian Social Service and the Board of American Missions to seek ways and means of reaching the socially impaired.

No indication has been given yet as to whether the Lutheran Church as a whole is willing to follow the type of rescue mission type of approach

are unable to work. Others may be victims of circumstances such as unemployment or illness that has taken their life's savings and left them weak and financially broke.

Statistics compiled by a large mission in Chicago show that 47 per cent of all men on skid row are there because of alcohol. The next greatest factor is the broken home. Both of these reasons cause people to want to get lost.

The task of such places as the Gateway Gospel Mission in Minneapolis is to help find them. Rescue missions are called. Someone has defined a rescue mission as "a soul-saving

place; a place where human wreckage is salvaged through the making over of lives by the gospel's power. It is an oasis in a desert of despair; a haven of hope for the homeless and heavy-hearted; the salvage department of the church; the church at work downtown every night of the year."

The Gateway Mission had its beginning in 1926 when Ole Olsen and his family moved to Minneapolis from Duluth, where he had been in charge of a sailors' mission for about three and one-half years. Mr. Olsen called a number of other men who were interested in starting a rescue mission to his home one night, and

he problem of skid row. In study of the Minneapolis Gateway Gospel Mission, conducted by vision of Welfare of the National Lutheran Council last year, to some very severe inade-

the same time another nationally zed Lutheran welfare official. While I don't agree that the mission type of approach is te, there is really not very much ne organized church can say, has done virtually nothing in rea. It may well be that the missions could be more effective they are, but it must be ad- that they are at least doing ing while we are doing noth-

rescue missions follow some- similar patterns of operation. ers from the city's churches take in preaching at services, which eld every evening. Quartets, or youth choirs are usually at in to sing gospel hymns. The is usually go strong on a call pentance and acceptance of as "personal Savior" and the ne that "Christ can give you story over sin." Following the a free "meal," consisting of dwich and a cup of coffee or is given to those who attend. missions, such as the Gateway Mission in Minneapolis, also e cots for overnight lodging.

Gateway Mission dormitory can modate 30 men in a room 24 feet. Little effort is made to the men other than possibly nate those who may have been

housed at the mission previously. The care of these unfortunates is intended primarily as a one-night stay. When the quota of beds has been filled, those remaining must find shelter elsewhere. After the service the men go to their assigned cots, which are furnished with mattresses and limited bedding, and sleep in their clothing. They are required to leave before six in the morning.

No one kids anybody into believing that the men (and in virtually all cases the attendance is 100 per cent men) come to hear the sermon. The great majority come to get a sandwich and a cot, but to do so they must first be a captive audience for a 45-minute worship service, through which many of them sleep—some even snore.

But this is rescue work. When you go rummaging around in the junk heap you don't expect to come up with a lot of diamonds or furs or Stradivari violins. You take for granted that most of what is there is beyond use and repair. The most you can hope for is that every now and then you come up with something of real value that someone else has cast off. Rescue mission workers take for granted that percentage-wise their success in rehabilitating men who have hit the skids is pretty low. But that doesn't keep them from performing their mission. They remember the value of the one sheep that was lost, for which the Good Shepherd left 99 behind in the wilderness until He found that one.

Potentially, of course, every derelict who shuffles along the street on skid

row is a redeemed saint of God. It's almost blasphemy to speak of these people for whom Christ died as bums or to compare them to a junk heap. Yet here on skid row spiritual death expresses itself in the most physically nauseating ugliness. Many residents of sophisticated suburbs may be just as spiritually dead as is anyone who ever walked through the door of the Gateway Mission, but at least they can maintain a front-yard respectability. Here in the back yard of skid row sham comes to an end. These people are down and out.

The Gateway Mission has its share of stories to tell of individuals who were brought to Christ as "a brand plucked out of the fire." For instance, there was Chris Norby, who died last year at the age of 109 years. He came to Minneapolis when it had a population of only about 300 or 400. His wife was a Christian, but Chris became an alcoholic. When he would come home late at night and fall on the kitchen floor drunk, she would put a pillow under his head, cover him with a blanket, kneel down beside him, and pray, "O Gud, frelse han" (O God, save him). But Mrs. Norby never lived to see him saved.

It wasn't until he was 98 years old that he walked by the the Gateway Gospel Mission, stopped to speak a few words to Mr. Magnus Hansen, the superintendent at that time, told him, "I'm too big a sinner to be saved," and Magnus told him, "You're just the kind that God can save," that Chris found his Christ.

Or there is the story of Magnus Hansen himself. When he left Nor-

Gateway Mission dormitory can accommodate in a room 24 by 65 feet. Here Hjalmer Villa, worker at the mission, dusts beds.



Superintendent Thor Haugen conducts a Bible class at the Gateway Mission. Many of the men also come in to see Mr. Haugen for counseling.



way, his mother's last words were, "Magnus, whatever you do, take Jesus with you." Although Magnus answered, "I will," the promise was soon forgotten and followed by 30 years of drunkenness.

"But then," he says, "as I staggered about in sin and shame, my steps were led into the Gateway Gospel Mission, where I heard about Jesus and His saving power. On Thanksgiving Day in 1933 they had two little children on the platform at the mission; and as they sang, 'If you love your mother, meet her in the sky,' there was a voice that spoke to me and said, 'Magnus, will you meet her there?' All turned into darkness before my eyes, and all I could see was my dear mother standing before me—a mother I had tried to forget. There she stood before me, and then I cried out to God to be merciful to me, a sinner, and save me for Jesus' sake." Soon thereafter Magnus Hansen was confirmed, and later he became the superintendent of the mission.

But what of the vast majority of those who don't have the experience of a Magnus Hansen or Chris Norby? No one would argue for a minute that the salvation of even two individuals is not worth a lifetime of effort. Actually, there are many who are rehabilitated. A conservative estimate in a recent study indicated that throughout the country there are at least 250,000 members of evangelical churches who were converted in some rescue mission. The main question is, "Would a different approach be able to reach more people?"

Professional social workers, for instance, question the practice of giving handouts to people of skid row after they have been forced to listen to an evening sermon. "This just perpetuates the situation," they say. "As long as these people know that they can always get a sandwich and a cup of coffee in the evening just for listening (or sleeping through) the sermon, they will continue to stay around skid row instead of going out and doing something about their problem."

Of course, Gateway Mission does much more than merely have an evening service and pass out sandwiches afterward. It conducts a Bible study class two afternoons a week. Many people come in to see Mr. Haugen during the day for counseling. Most of them have no other friend in the world, and many bring all their worldly possessions wrapped up in one little bundle. This is the one last place where they can find sympathy. This is usually also the one last place where they can find their Savior.

One of the biggest criticisms of the Gateway Mission by the church social workers is that it ought to have a larger and more professional staff so that people of skid row can be rehabilitated and their situation not just be perpetuated by having them come every night for their free sandwich. For not all the visitors of the Gateway Mission are drunks by any means. Some are just downright destitute, sick people—not sick enough to die, but not well enough to live.

But somewhere, social workers insist, there must be some kind of resources to get these people into a

hospital or a sanatorium or some place besides skid row. A large professional staff, the social workers say, would be able to deal with people one at a time and point to the available resources to get off skid row. Then, too, there would be a whole program of working with prostitutes and derelict women, a problem that even most of the rescue missions have not tackled. But the social workers can't voice their criticism too loudly, for the organized church, which they represent, has done even as much as the rescue missions have done in some of these things.

The history of the church shows that much of its welfare work was begun officially by the church—but by concerned individuals in the church. From a professional point their procedures often left to be desired, but at least they did something—not least of which was to prick the conscience of church officials that this was really their responsibility.

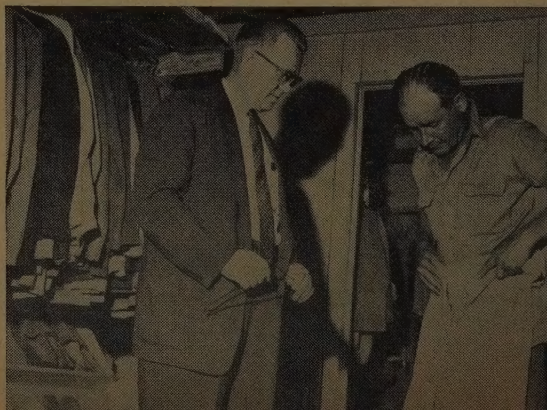
There are those who hope that a change will happen in the rescue mission program, too. One prominent Lutheran social worker holds out a brighter future for this type of work in the merged Church. Now that the Church is larger and will have more resources, in money and manpower as well as in imagination, we can expect ourselves more zealously to this type of work, he said.

Whatever other contribution they make like Thor Haugen and the rescue missions may have made, they have pressed upon the church the fact that it needs to get its back yard in as well as the front lawn.

Those who attend the service receive a sandwich and coffee after the sermon.



Here Mr. Haugen helps outfit a man with clothes from the supply room.



What We Hope for the New Church

we have built a new church. It will be ready for April, 1960. As we move from our three older churches into this larger new church it is natural to ask questions. Why this new church? What do we expect of the new church? The preamble to the constitution of the new church says that we form the church "In order to serve God more effectively." "And we dedicate ourselves anew to proclaim in word and deed on this continent and throughout the world, the Gospel of forgiveness and life everlasting through Christ our Lord."

Before we enter let us try to think of what we expect this new church may do for us.

Let us look forward. It is a lovely Spring morning April, 1960. Some 2,300,000 Lutherans come to the church. They come from all directions. They are coming to dedicate The American Lutheran Church. Twenty years ago the foundation was laid. During the past decade the workmen were busy building the church. The members have long looked forward to this great event. They are meeting now at the church, hoping they shall be able to serve God better than

The Right Name

As they meet outside the church they notice a brand new bulletin board with the name, The American Lutheran Church. Some of them begin to look about. Is this the wrong place? Did some of us not suggest another name, the UELC or the ELC? What is the matter? But as they stand looking both at the church and the bulletin board and hear the church bell ringing a feeling of joy sweeps over them. This is the right name. We are a Lutheran church, and the name suggests to us where we are to serve. We are to serve God in America.

Let it be stated at the outset that the church has only one purpose. It is here to serve and to give itself. As said, "The Son of man also came not to be served, but to serve and to give his life a ransom for many." The church must be like her Master. She must serve by giving herself. Just as Jesus came and identified himself with the world and to share its life and suffering, so the church must identify herself with the world and through this identification give the world the gospel of Christ.

Better Than the Three Old Churches

It is perhaps natural to ask if we can serve God better in the new Church than we could in the three old churches? After all, God has blessed us in these churches. But the answer is that we expect to serve God better in the new church. We may think of the workers in the vineyard. The Master has called them. They have obeyed the call. But until now they have each been working in their own corner. Each one has been for himself. He has been jealously thinking that his own work was the best. His heritage was of the finer kind. They have not always looked with joy at their fellow workers, especially if they got a bit ahead of them. Now a miracle has happened. They are all three working together, yes they have become one.

It is interesting to watch them. Here comes Mr. ALC. He is a squarely built fellow. He moves about with quiet deliberation. He has sound doctrine. He wants everything done decently and in order. He sets up some straight lines before he begins to work. His rows are planted in the proper manner. Here comes Mr. ELC. He is rather individualistic. He came from a small country long ago. He is a bit proud of the fact that he has spread himself over a big space in the vineyard. He has a great evangelistic zeal. You seem to get a glimpse of the choppy Norwegian mountains when you watch Mr. ELC.

Mr. UELC is not nearly as big as the other two fellows. However, this does not seem to bother him. He came to the vineyard much later than the other two. He sings a happy Grundtvigian hymn as he works, and he quotes a few sayings of Soren Kierkegaard's humor and irony. This makes the other two smile. It was on one afternoon as they were standing talking that they said: Let us all three join forces and work this vineyard. We ought to make a good team.

Serve Better in Local Congregations

We shall serve better in the local congregations. We shall be able to get rid of much over-lapping and duplication. Many small congregations of the different bodies will find that this merger will make it natural for them to merge. Sometimes it will mean building a new church. Sometimes two country churches can be moved together and the two congregations merged into one. Instead of a small Sunday school of some 25

children and small organizations that find it difficult to keep up their enthusiasm, they can now do so much better. Man power and money will be saved and the work of God will prosper.

Our Confession

We enter boldly into this new church, because our church is a confessional church. Great pains have been taken to build the church on the right foundation. We have no hesitancy when it comes to the Bible, the law and the gospel and the Lutheran confessions. We know in whom we believe. This gives us strength and courage. In an age where men are bewildered, we come with the Word of Life in no uncertain manner.

Serve Better Theologically

We should be able to serve better theologically. The story of the church is one of constant theological renewal as men under the different circumstances of life studied the Scriptures and confessions anew. Our coming together will compel us to make that study. This should have a great influence on both pastors and lay people. We have been so active in the vineyard that we sometimes forgot what we were doing. This new church will provide more quietness in which the individual is able to develop a deeper insight into the Bible and the doctrine of the church. This will fortify him for the battle of life.

Toward Greater Unity

Our influence for greater Lutheran unity will grow in this new church. There is a dream and a hope in all Lutherans in America that they should some day be one. The fact that we have decided to merge into one church has already had great influence on Lutheranism in America. The United Lutheran Church and Augustana Lutheran Church decided to negotiate a merger shortly after we got started. We believe that our merging had a great deal to do with that. The Missouri Lutherans are also studying the implications of a larger Lutheran fellowship. The American Lutheran Church will continue to keep the issue of a larger Lutheran fellowship alive.

As We Enter the Church

We have been standing outside the church as we thought about all this. As we prepare to go into the church we need to be reminded that we enter the church dedicated to serve. I like to think of church people going to church and then right out and into the world to serve God. This going into the world is something the church has a tendency to forget. We may occupy ourselves with the church itself. We may rejoice at the beautiful walls of the church and forget that the church should stimulate us to go out and serve our neighbor with the love of Christ. We must never

be satisfied merely to have a church with the walls. Kaj Munk says that the truth cannot be pickled. It cannot be preserved and stored. It must be put to work to keep its saltiness and freshness. When Paul in Galatians has told his readers about the law and the gospel and the grace of Christ he says: "Through love be servants of one another." "Let us walk by the Spirit."

Columbus set out with three ships for America. One of his men feared they would fall over the precipice when they came to the end of the world. We have heard a few voices that sounded like the men of Columbus. But his faith and vision carried them on. He discovered a new continent. Here in mid-century America we shall find new opportunities for service as we work together. We shall discover that the road of unity is the road of greater service.

We Have Grown Up

We shall serve better because the new church signifies that we have become of age. Our childhood and adolescent years are behind us. This sense of maturity will help us to evaluate the situation anew and to hold of the work with renewed vigor. We shall have a new responsibility for America in a deeper sense. Dietrich Bonhoeffer says that the world has come of age as a secular world. It is a radically new world we face. It is very different from the world in which we planted our churches some hundred years ago. The church will compel us to adjust our course and take a new look at our commission of the Lord. It will compel us to face the new and peculiar problems of this new world. We need to be dared to place the church right in the midst of the new world. Yes, place the cross in the market place! It is there the church is needed, for it is there people live, struggle, sin, die. The battle is very grim there. We have had a tendency to gather people into the church only. We have often failed to send them out again into the world, into society and business. We shall no longer follow a mere defensive policy.

Latent Powers Released

As we join forces with our different traditions and insights latent powers will be released. At present many of us are eager in the field of evangelism. We want to win men for Christ and his church. But I think we need to visualize a deeper evangelism, when we really ask what it means to be the people of God, as we together develop new spiritual and theological insights. These insights should penetrate into the very heart of modern man, who is lost and who fears, like the men of Columbus, that the ship will carry him over the precipice.

Jesus says that "No one puts new wine into old wine-

(Continued on page 9)

Money in the Gospels

is a fact, not often noted, that a very large per-ge of the discourse of Jesus deals with money—se and misuse. The Gospel of Luke is full of this of conversation. It serves to remind us that the els are wedded to the good gray concerns of ordi-life and are not, like so much religious writing, act and bloodless.

ere is no doubt that Jesus sensed the explosive acter of money. He is clear on the evils of avarice heartless wealth, and he can say rough things about s. But he is not, like St. Francis, enamored of rty. For Francis, poverty was a positive good, and spoused it as a condition for his own type of liness. Jesus, although he recognizes the perils of th, does not set up poverty as a general require-t for his disciples.

Meek Money

oney has a good and proper use, and, when handled rly, can even convey a quiet pleasure. I must con- here to a childish delight in foreign currencies. me England is not only gently eroded houses in arl-gray mist but pound notes and the wonderful ty of shilling and pence.

recall with shy pleasure a book shop on Oxford et in London, where I once purchased a copy of ustine's *City of God*. Everything about that trans- on seemed right: the nearsighted clerk squinting at through gold-rimmed glasses, the narrow stair by ch he disappeared downward in search of the book, the fifteen shillings I paid for it. The fact that I ght St. Augustine with shillings seemed somehow ortant.

Good Housekeeping

ut there is a less exotic pleasure in the handling of ey: it is the sense of satisfaction I get from manag- my affairs in an orderly manner. To earn an honest me, to pay debts faithfully, to provide for my schold—these things are proper to the Christian man generate a "daily beauty" like the beauty of good sekeeping: clean windows, tidy rooms, dishes hed and put away.

Greed on Installment

Modern installment buying has taken away some his quality. We never know what part of the house live in, is really ours. We sink into a favorite chair

The Deadly Sins:

Greed and Mercy

at the end of a busy day, but the back cushion still belongs to Polk Brothers and the floor on which the chair stands is the legal property of Merrymount Mutual. The food we eat may be part of a deep freeze deal. It rubs off some of the bloom.

Even so, there is a Christian way of buying on in- stallment. It resists that species of greed which de- mands things we cannot afford because the manner of paying for them is painless.

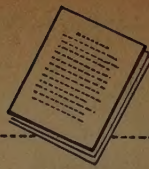
Gentle Dew From Heaven

But the ultimate Christian joy in financial matters is not in management but in mercy. The model is the Samaritan with his strong little burro, his travel kit of oil and wine, and his well-filled wallet. We all love that scene: the unfortunate man safely bedded down and out of danger, the innkeeper with his hand out- stretched and waiting, and the grave stranger taking two denarii out of his purse and saying with that reso- luteness we admire in strong people, "Take care of him; if it costs more, I'll make it right."

What a marvelous thing if we could thus simply and clearly avoid the pitfalls of avarice! Alas, it is not so simple. Even as the Samaritan gallops away, perhaps a look of cunning appears on the face of the man fallen among thieves and on the face of the innkeeper. This may be a soft touch. Perhaps the Samaritan can be prevailed upon to endow a home for unfortunate travelers. Perhaps mercy can be institutionalized to pander to the avarice of the free-loader.

We have here in nucleus the despair of those who in all sincerity want to redeem society. The best-laid plans for a welfare state are easily corrupted by sinful men. There is no guarantee that our mercy will breed virtue. It may, in effect, breed the opposite. We are nevertheless enjoined to be merciful. So bitter, in the midst of its sweetness, is the cup of faith!

Correspondence



No "Crack" Intended

► Some months ago the LUTHERAN HERALD took a "crack" at the program of Evangelism in our church. It almost seemed an attempt at throwing cold water on one of the evangelism conferences. Anyone can do that. In fact, if we wanted to look at things from the negative side, we could start with the LUTHERAN HERALD and go right on down through the church. But why start? There is enough of negativism being spread around without doing it from the center of the church.

The writer was present at the Madison Conference. At one of the evening sessions he listened to one of the greatest sermons he has ever heard preached by any pastor in our church. That sermon alone made the Conference a success for him. It depends on what we look for when we come to all these functions of the church. We usually take away what we bring to them, and that is particularly true when we hear the Word of God.

The whole of the program of evangelism in our church needs our prayers rather than our "cracks" for it is doing a great work. For six months, during the past year, the writer was right in the midst of it. As he sits here writing

today he thanks God, in the first place, for the Director who is willing to stand up and be counted for Christ at every occasion. It was his leading that began the whole PTR movement in the entire Lutheran church of the USA and Canada. The very name Preaching-Teaching-Reaching came out of our own ELC office. Then there is a staff that isn't even afraid to stand up and tell us preachers to be honest. And God knows we all need it!

A few months ago when representatives from all the leading "radio-hours" met they were told that no longer can the Gospel be just preached in a half hour service. It has to be dramatized and colored until the Gospel is almost blacked out. But our Lutheran Vespers preacher told this group how our Division of Evangelism has been offered a whole network of 100 stations for only the cost of the tape. Of course, there has to be an additional 700 dollars a week for this. But it's coming! Maybe some who read this will want to help.

And these Evangelists that go week in and week out "rightly dividing the Word of truth" for congregations both large and small, are continually

seeing many of our people coming to the assurance of their faith. God bless them!

Have our approaches gone wrong? Never! They are just beginning to and we can thank God for people who desire that the Word of God live in the hearts of their people. They are manifesting that desire even when they accept invitations to intensive preaching of God's Word in congregations when invited out on P-T-F.

We are thankful for the vision of the Joint Union Committee in planning the setup for Evangelism right in the center of the whole frame-work of the church. There is where it belongs! We can be sure the entire program will continue to revitalize the church, strengthening the saints, and bringing sinners to repentance and faith.

MARS A. DALE
Saskatoon, Sask., Can.

We are sorry that Dr. Dale considered our editorial a "crack" at evangelism. All that was done to ask the question whether some evaluation was not necessary concerning large evangelism conferences. The same opinion was voiced by the papers of the other two synods who cooperated in the conferences. Personally, whether our editorial was anything to do with it or not, please the evangelism department this call for a series of small conferences instead of the large meeting of the Madison type held in the past.

—THE EDITOR

What We Hope for the New Church

(Continued from page 8)

skins . . . but new wine into fresh wineskins." We have this new wine, for it will be created and fermented as we put our different views, traditions and insights together. The new church will provide the fresh wineskins. Olav Hartman of Sweden would have the gospel burn unsheltered in an open flame exposed to the currents of our time. Our new church should help us to be aware of that and compel us to think creatively as we try to make the total man Christian.

No doubt this could be stated this way: The new church must push out into the workaday world in a far more aggressive fashion than in the past.

Let me conclude by referring to the vision of the prophet Ezekiel, Chapter 47. The prophet was brought by God to the door of the temple. There he saw a

stream of water flowing from the south side of the altar. He was led through the water. It was ankle-deep then knee-deep. Then it reached the loins. The water kept coming. It was finally so deep that he could swim in it.

God said to him: "Son of man, have you seen this?"

Have we seen this as we stand looking at the altar of the new church?

As the prophet walked along the bank of the river he saw that wherever the river goes every living creature which swims will live. The leaves along the river will not wither, nor their fruit fail, but they will bear fruit every month, because (and this is the secret) the water flows from the sanctuary.

So let us enter the new church and worship and live out and serve God in the world, serve more effectively.

This is our hope for the new church.

For the Family Altar

J. R. Hestenes

ward the Fifteenth Sunday After Trinity

Sychar

The Epistle: Galatians 5:25-6:10 • The Gospel: Matthew 6:24-34

Monday, August 31

HISTORY REPEATS

John 4:5-6

When he came to a city of Samaria, he found Sychar . . . Jacob's well was there. The place where Jesus stopped as He went through Samaria was "near the place that Jacob gave to his son Joseph." In real sense, this was not an ordinary well of ground, it was historical. It had been dug in the hands of Jacob, and transmitted to Joseph. The well had been dug in the long ago was a tie to the past. Men had walked in the place at that spot, and a woman who had come about to meet Christ had also been there. The Way. God's history keeps repeating. Everywhere there is hallowed ground, Lord, for in ages past Your people, in the simple and the great, have laid out their lives in faith. By the promises of Your Word we pray that it will continue to meet men and women on the ground of daily living and show them Life. Amen.

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Thursday, September 3

WATER, WATER, EVERYWHERE

John 4:13

"Every one who drinks of this water will thirst again." There was a plain lesson in the event of the well where the Woman of Samaria came to draw water and was confronted by Jesus. He was pointing out to her that her life consisted in doing the chores of bondage—and her life was in deep bondage. The water she was drawing from was life in no way giving her lasting satisfaction. This was common water, drawn upon by those who have not heard of, or having heard do not wish to try, the gracious water supplied by the loving Father above. Water, water, everywhere, but not a drop of it answers the thirst of the soul. Give Your people the wisdom, dear Lord, to avoid being "conditioned" by the wilful designs of the world, which tell men that "this is what you need," when you will be happy. What people need, O Lord, is Your Love and mercy. Nothing less than that will do. It must be the Water of Life. Amen.

Tuesday, September 1

ROUTINE

John 4:12

There came a woman of Samaria to draw water.

This woman was doing what all other women of her day were doing. It was a chore, a part of the daily routine, to go to the well for water. Perhaps it was a pleasant chore, for at the well the women could visit with one another, or at least have a little respite from the duties of the home. But it was a chore, a scheduled activity, a definite duty, a part of the program of keeping alive, and it may have been a hum-drum business, too. As a chore it was an illustration of the bondage in which this woman was held. She was a captive of sin, whether she knew it or not.

It's as plain as day, dear Father, that we have feet but we do not always have wings. We pray that You will give us wings that we may soar, and not be condemned to do nothing but that for which feet were made to do. Deliver us from the bondage of life and set us free in Your Son. Amen.

Wednesday, September 2

THE KEY FIGURE

John 4:6

And so Jesus . . . sat down beside the well.

Sychar as a locality had a connection with things past, but this alone could not give it great significance. As the scene of the carrying out of a daily chore, it was connected with the work-a-day world, but also the mirror of human bondage. What it needed was the key piece, the Key Figure, to bring the parts of the puzzle together and give them sense. And the Key Figure was there. Jesus came onto the scene, and the faith of the past was about to be restored in the heart of the woman who came to draw water. All things are settled when Christ truly comes.

Dear Father, we need Your gracious help in our battle against the diversities of life. From every side there are voices and hands reaching out for our attention, our time, our talents. Come and be the Key Figure, the Center, so that our lives will be organized in the eternal. Amen.

Friday, September 4

THE FOUNTAIN

John 4:14

"Whoever drinks of the water that I shall give him will never thirst."

Sychar became the scene of the Fountain when Jesus opened the eyes of the Woman of Samaria. She learned to distinguish between an ordinary well, and the well from which came forth the living water of life. Sychar became the scene of a discovery, one of the most important of all findings, for once found, there is an end to the senseless quest, the unanswered searching that is conducted among the lifeless wells of life. If at first this woman did not understand what she had learned, it soon came home to her in terms of a wondrous release.

Spring up, O Christ, among us in our day, and issue forth the gracious water of life to heal us, to cleanse us, and satisfy our souls. Here alone is the source of our life in the faith, and the place of refreshment. Help us to covet the Fountain and to lead the thirsty to it. Amen.

Saturday, September 5

CHANGED

John 4:29

"Come, see a man who told me all that I ever did. Can this be the Christ?"

The well at Sychar proved to be a meeting place that brought about a change in a person. And the person was one whom people would be apt to say was beyond help to change. But this was not so because the Key Figure in the process was the Lord Jesus. The change was so complete that she was filled with joy. She was anxious to tell her story, and she did so with such truth and sincerity that others in the city were attracted to Christ and came to hear him. Sychar is never an ordinary place, since Christ does His miracles there.

Never let us be content with the saying that "the leopard cannot change his spots." Give us the understanding that You have the power to redeem sinners, to change hearts and minds, to make people turn around and walk in the other direction. We pray this in Jesus' Name. Amen.



The CHURCH in Today's World

Questions Tax Exemption

Continuation of the present church tax exemptions indefinitely into the future will jeopardize not only the stability of government but the program and effectiveness of the churches themselves, Dr. Eugene Carson Blake of Philadelphia declared in the Aug. 3 issue of *Christianity Today*, a fortnightly Protestant magazine.

The stated clerk and chief administrator of the United Presbyterian Church in the U.S.A. said that tax exemptions which "are proper when churches are small, poor or weak may have highly unfortunate results to the churches and society when the churches have grown large and rich."

"I am sure," he said, "that great concentration of wealth and economic power in the hands of the American churches will in the long run frustrate the very ends which they proclaim and profess."

In an article discussing the over-all issue of taxes and the churches, Dr. Blake asserted that those interested in Church-State relations in this country dare not take for granted as "good and permanent" the religious tax exemptions now in effect in the nation, states and municipalities.

"In any case," he said, "American churchmen need seriously to grapple with the charge made by the anti-religious that church tax exemption in the U.S. is but a slightly concealed form of tax support of the churches."

Defines Good Sermon

Dr. Markus Barth of the University of Chicago described a good sermon as one which is practical, deals with action and makes both the preacher and congregation "suffer."

The professor of New Testament at the University of the Federated Theological Faculty, said such a sermon will have many points in common with non-Christian teaching and will have references to examples and experiences from the Old Testament.



LORD'S PRAYER IN SIGN LANGUAGE— Highlight of the first National Indian Encampment at Pendleton, Ore., was this offering of the Lord's Prayer in universal Indian sign language. Shown leading the 1,200 Indians from 60 tribes is Sandra Grover demonstrating the opening words, "Our Father."

—RNS Photo

Dr. Barth, son of the world-famous Swiss theologian, Dr. Karl Barth, gave a series of talks at the American Baptist Evangelism and Bible Conference at Green Lake, Wis.

He pointed out that many of Jesus' teachings were very similar to the best Jewish ones of His time. Christian preaching, he stressed, "is always similar to other preaching, but with decisive, distinctive points of difference."

Warning preachers against "painting the opposition too black or extolling one side at the other's expense," Dr. Barth stated that Christian preaching "is always fair and truthful and gives credit where it is due."

If the sermon is good, he continued, the preacher has suffered because he has devoted long and hard work preparing his message and may even have been "persecuted" by church members who want him to put less time in the preparation of sermons and more on administrative details.

On the other hand, he said, good preaching will make the listener suffer

pangs of conscience, instead of making him feel comforted. Every person who hears a good sermon should feel that he has been "ordained, sent out, to minister himself," Dr. Barth said.

Dr. John E. Skoglund of Colgate Rochester Divinity School, Rochester, N. Y., told the conference that the Church's mission begins wherever the borders of the non-Christian world are found. This, he said, could be in the church itself, a neighbor's front porch, the next work-bench in a factory or on the other side of the world.

He cautioned the Church against patterning itself after some of its members "who wish to be told, rather than to tell, and who would rather find a hole in the ground and lie in it than dig new tunnels into the future."

The Church, he added, must not become absorbed with building expansion, latest gadgets and technical and secular forms of government.

Japanese Lutherans Plan Union by 1961

Merger of 11 of the Lutheran bodies in Japan into a united Church within two years is foreseen by Dr. Arvid Sovik, director of the Lutheran World Federation's Department of World Mission.

He reported at the tenth anniversary meeting of the federation's Commission on World Mission that while no definite target date has been set for the union "indications are that 1961 might be the year."

The proposed new Japanese body will probably take the name of the present largest Lutheran denomination in the country—the Japan Evangelical Lutheran Church. An autonomous group since 1927 the JELC has 9,162 members, out of a grand total of 12,000 Lutherans in the nation.

Dr. Sovik said that the three bodies not expected to join the merger are the Japan missions of the Lutheran Church—Missouri Synod, Church of the Lutheran Brethren in America and the Evangelical Lutheran Joint Synod of Wisconsin and Other States.

"TAKE NIKITA TO CHURCH"

Billy Graham has recommended that President Eisenhower take Nikita Khrushchev to church with him when the Soviet Premier visits this country.

The evangelist said the Russian premier's tour of America should give the people a chance to "show off their religion."

He warned, however, that this country "has a great deal of house cleaning to do before we can possibly impress Khrushchev." He referred particularly to slum areas in New York City, describing them as worse "than the Communist leader thinks they are."

"We need to solve our crime and racial problems if we want to make an impression on the Soviets," the evangelist stressed, adding that the Russians are not going to be impressed by America's display of armed forces or modern "gadgets" making life easier.

Publishers Hold International Meeting

Delegates to the first International Meeting of Lutheran Publishers, sponsored in Copenhagen by the Lutheran World Federation, agreed to step up exchange of information about new book production to enable speedier translations into various languages.

Twenty-four representatives of Lutheran publishing houses in four European countries and the United States, including nine Americans, dealt mainly with the availability of publications in Swedish, Norwegian, Danish, German and English. However, they also discussed the religious literature needs of European minority Lutheran groups, such as those in France and Italy, as well as those of the younger Churches in Asia, Africa and Latin America.

Dr. Torrey Walker of Philadelphia, executive secretary of the United Lutheran Church in America's publishing agency and keynote speaker, urged "diligent speed" in making current books available in many languages to cause "a wide dispersal of important theological works may well provide for their transmittal to future generations." He has long been an advocate of international co-operation in Lutheran publishing and was a leading speaker at the two-day conference.

Delegates also discussed current publication activities and proposals of the Lutheran World Federation itself. The LWF publishes a bi-

lingual theological quarterly and is preparing an English-language Lutheran Encyclopedia. Among federation proposals are a history of international Lutheran world mission co-operation, a Lutheran world missions annual, a history of the Lutheran World Convention, which in 1947 became the LWF, a survey of Lutheran Churches' policies on pulpit and altar fellowship, a popular illustrated volume on the work of the federation, and works on stewardship and confirmation.

Conferees agreed to hold a similar meeting within the next three years and named a three-man committee to plan the next gathering and to promote increased consultation and co-operation among all Lutheran publishing officials.

50 Every Hour . . .

Alcoholics Increasing

Alcoholics are being produced in the United States at the rate of more than 1,200 a day—over 50 an hour around the clock—a noted authority on alcoholism warned.

Dr. Andrew C. Ivy, chairman of the department of clinical sciences, University of Illinois, told the fourth annual Institute of Scientific Studies for Prevention of Alcoholism in Washington, D.C. that "alcoholism is now the nation's number three health problem from the standpoint of incidence, lives lost, and people disabled."

He said that it ranks immediately behind heart disease and cancer in its toll in American society.

Dr. Ivy said that nearly half a million persons a year are becoming victims of alcoholism and that the life expectancy of alcoholics is 20 years less than the national average.

Urges Massive Temperance Campaign

More than 3,500 young people and their adult leaders were challenged to a "massive campaign for temperance" by the out-going president of the International Society for Christian Endeavor at its 45th biennial convention.

Dr. Earle W. Gates of Derby, N. Y., called on the delegates from this country, Canada, and Mexico to make clear to all youths the dangers of the use of narcotics and tobacco, as well as liquor.

"Christ-centered citizenship and effective leadership training are our imperative today," he stressed.

"It is not enough merely to maintain our status quo; the mandate of the day is 'Advance,'" he said, referring to the convention's theme: "Forward—For Christ and the Church."

"To this end we must re-study our heritage and resources," he continued. "We must determine to take positive new steps, and we must ever affirm 'I will do whatever He would like to have me do.'"



AT WORLD LUTHERAN PUBLISHERS MEETING—Nine Americans were among the 24 delegates to the first International Meeting of Lutheran Publishers in Copenhagen this month. Left to right are Elmer Dornbier of Wartburg Press, Columbus, Ohio; Albert Anderson of Augsburg Publishing House, Minneapolis, Minn.; Albert H. Lueders, Muhlenberg Press, Philadelphia, Pa.; Dr. Warren Quanbeck, St. Paul, Minn., chairman of the board of publications of the new American Lutheran Church; Dr. H. Torrey Walker, Muhlenberg; Dr. Arne Sovik, Geneva, Switzerland, director of the Lutheran World Federation's department of world missions; Dr. Carl Lund-Quist, Geneva, LWF executive secretary; the Rev. David Granskou, New York, secretary, the National Lutheran Council's department of theological cooperation; and Dr. Birger Swenson, Augustana Book Concern, Rock Island, Ill. (see story).

Elect New Editor

The Rev. A. K. Haugen of Outlook, Sask., has been elected editor of *The Shepherd*, organ of The Evangelical Lutheran Church of Canada. He will succeed the Rev. A. M. Vinge, Vancouver, B. C., who has edited the monthly paper for almost 18 years.

Churches

Vermillion, South Dakota—Trinity Church here recently marked the 50th anniversary of the dedication of its present church with ground-breaking ceremonies for its new \$400,000 church and education building. The Rev. David Preus, a former pastor, was the speaker at the occasion. The Rev. Carl Borgwardt is the present pastor of the parish.

La Crosse, Wis.—St. Paul's Church, the Rev. Arthur M. Feroe, pastor, recently approved plans for a new church to be constructed next year.

Aberdeen, S. Dakota—Bethlehem Church, the Rev. Johan Thorson, pastor, is celebrating its 75th anniversary during the month of August. Former pastors Sander Tollefson, Sylvan Moe, and Edward Nervig, as well as Dr. Elmer Hjortland and Dr. F. A. Schiotz, president of the ELC, are among the speakers at Sunday services and other special events.

Fridley, Minn.—St. Philip's Church, the Rev. M. A. Egge, pastor, held ground-breaking ceremonies on Aug. 2 for the second unit of its church plant. The congregation is 14 months old and dedicated its first unit less than a year ago.

Antelope, Mont.—Antelope Creek Church observed its 50th anniversary in July. Two former pastors, the Rev. O. M. Simundson and the Rev. Ronald Jensen, were the speakers. Mrs. George Tangvald, wife of the pioneer pastor who organized the congregation, brought greetings. An historical pageant portraying the history of the congregation and including a cast of 55 members was presented as part of the anniversary celebration. The Rev. Evans L. Knutson is pastor of the parish.

Lowry, Minn.—St. Paul's Church, the Rev. H. N. Schey, pastor, celebrated its 85th anniversary recently. Norwegian services were conducted by the Rev. S. J. Lindseth who served the parish from 1914 to 1918. Dr. Odd Gornitzka preached at the English service. Pastor Gornitzka served the congregation from 1922 to 1925. Speaker at an evening service was the Rev. Morris Ullring who served the parish from 1948 to 1951. The Rev. Allen Hagstrom, a son of the congregation, also brought greetings at this session.

Want Ads

Rate \$1.00 a line, minimum charge \$4.00

For sale: Copies of 300 pp. "STATEHOOD EDITION" of the HONOLULU ADVERTISER (Honolulu's 100 yr. old newspaper) have been reserved and are available by writing to Crafts of Hawaii, Inc., 1145 Bishop St., Dept. SL, Honolulu, Hawaii. This beautifully colored edition may be bound and kept for a permanent reference work on Hawaii. Payment of \$5 must be received with order.

For sale: Church Savings Certificates, 5% interest paid semi-annually, mature 10 yrs. \$25, \$100, \$500, \$1000 denominations. For information or application write Mrs. Roy D. Kendall, Sec.-Treas., Finance Com., Calvary Evangelical Luth. Church, Park Rapids, Minn.

For sale: Thirty 15 foot church pews and two pew screens. Price \$20 each. Contact St. John American Lutheran Church, Box 434, Owatonna, Minn.

Announcements

Wanted—50 Concordia hymnals, music edition. List price. Notify Mrs. Harold Kasberg, Daglum Lutheran Church, New England, N. Dak.

Free—to some needy congregation that will pay shipping, several Lutheran hymnaries, word and music edition, Our Savior's Lutheran Church, Oconomowoc, Wis.

Warren Circuit LDR will hold its fall convention at Our Saviour's Church, Warren, Minn., October 3.

Will give altar, altar ring, pulpit and baptismal font to ELC congregation that will pick up same. Will fit into small church or Educational Unit chapel. Write to Mr. Albert Rude, RFD No. 2, Faribault, Minn.

Preaching Missions—September

A. H. Mjorud:

20-25

27-Oct. 1

Allen V. Lee:

13-17

Brookings, S. D.

Archie Madsen, Pastor

Aurora, Ill.

O. J. Johnson, Pastor

Rice Lake, Wis.

Eugene Engelstad, Pastor

20-24

Carl Opsahl:

13-17

27-Oct. 1

Luverne,

G. Helgesen,

Truman,

R. A. C.

Lea

H. E. Jac

P-T-R Missions

13-17 Decorah-Fillmore-Vernon C

Evangelism Staff Participating:

Thompson, Oscar Engebretson, L.

Nielsen.

20-24

Mondovi-Eau Claire C

Evangelism Staff Participating:

Thompson, T. W. Tysdal, Oscar Eng

son.

27-Oct. 1

Illinois C

Evangelism Staff Participating:

Thompson, Oscar Engebretson.

Parish Conservation Serv

The merits of the propositions adve below have not been investigated and Parish Conservation Service assumes no responsibility in the matter. Send your and communications to: The Parish Conservation Service of The ELC, 422 South Street, Minneapolis 15, Minnesota. (R to ad number when inquiring.)

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265-acre farm, Burr Oak Twp., Ia. C bldgs, 2 houses. Nearly all tillable. School bus rt., near Lutheran church. 62

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Christian nurse for work in Home for Aged, N. Minn. Can be either R.N. or L.P.N. Begin Oct. 1. 628-36F

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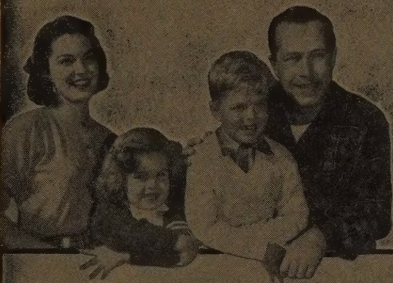
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Wanted bookkeeping position, part or full-by experienced woman. 628-27D
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 Middle aged lady desires position as house-keeper for elderly person. Prefers S. Mpls will consider other areas. 628-29D
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INTERPRETING THE BIBLE

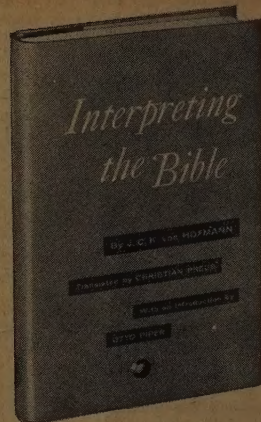
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Hofmann is counted in Germany as one of the greatest theologians of the past century. In the years following publication of his great work, "Prophets and Fulfillment," he developed his famous historical understanding of Scripture known as Heilsgeschichte (Salvation-History). The "Erlangen School" of theology, which he founded, survives today in the mainstream of Lutheran theology.